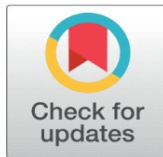


EXPLORING SIGNIFICANT ASPECTS AND IGNITION OF NATIONALISM IN THE SIGHT OF A CHILD-YOUTH ORGANISATION, 'MANIMELA'

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ABSTRACT

In quasi inference nationalism means an association of endearment and inclination towards a nation, it represents an intact nexus and also dedicates a name of the connexion between a nation and its people. Quite indisputably the axiomatic multidimensional approaches of transnational, polyglot, multi-culture and eco-geographical factors have confirmed many aspects of Indian Nationalism. It is easy to say but hard to cultivate the process of resounding implementation of nationalism by delegating appropriate variations and beading them for the creation of a symphony. In 1940, 15th April a renowned child litterateur Bimal Ghosh (Moumachhi) had established first registered all India child-youth organisation called 'Manimela' (Rabindro Sarovar Stadium, Block-2, Kol. 700029). This has many constituted branch units in various parts of the country and any boys and girls (up to 16 years) irrespective of their caste-creed or religion can join it. It has work for a complete development of children and preparing them to practice the activities which supplemented the basis of nationalism like the contemplation of social harmony and predilections, be honorific about every religious life style and social traditions and pursuing the norms of our great national leaders and typifications etc. I would like to construct a viewpoint about since the beginning what major changes have reflected in the moves and pervasion of this organisation? How far it has successfully maintained its institutional ambitions? In what extent its constructive phases can be enhanced to four-square the sense of nationalism in the young minds? So, if an enlarged discourse has been made on this organisation that would be a unique premise regarding the thoughts and implications of Indian nationalism.

Keywords: Nationalism, Child-Youth Organisation, Multidimensional Approaches

1. INTRODUCTION

'Nationalism' is a precious word with its own idiosyncratic magnificence which cannot be defined easily. However, it can be delineated and experience through its reindex conspicuous syndromes. The most radiant syndromes amongst its innumerable ones are the association of endearment and inclination towards a nation and the pseudonym of the connexion between a nation and its people. Quite normally the hearts of all countrymen of each nation have filled with their sense of nationalism but it is wondrous that India in spite of being a multinational nation has continued its uniqueness and speciality through the impersonation and transfusion

of nationalist unification. It is quite difficult to ingrain the theory of integrality by ignoring the axiomatic multidimensional approaches of transnational, polyglot, multi-culture and eco-geographical factors in a nation like India. Therefore, an unending debate session about the existence of Indian nationalism is continuing. Though the Indian people stimulated by the anti-colonial felling had brought the infallible zest of independence through the avenue of Indian nationalism. But quite indisputably in the post-colonial epoch has confirm a massive deflect in case of institutional, infrastructural and ideological basis of nationalism. The most desired independence and unwanted partition have created innumerable scars on nationalism but cannot extirpate it. Because when it is a case of natural selfless fidelity to the nation it will auspicious to expect magic rather than logic. So phenomenally India has crafted its nationalism on the pillar of diversity which is necessary too because if there is any chasm on it that will immediately raise a question on the Indian integrity. Indian society should take a step further to ingrain the significance of nationalism in the young minds from their very childhood. But in contemporary circumstances the tendency of youth is confined around the economic sustainability, subculture, individualism, aversion from social issues, communalism, unemployment and political faction which make the seeding of nationalism among them is impossible. So, we have to recall our great life experiences of our leaders and typifications who had always guided us to the right path. Bimal Ghosh was such a person who had guided us in Indian's most anarchical situation to the way of such an organisation which has helping us to reach our destination till today.

The famous juvenile litterateur Sree Bimal Ghosh (Moumachi) was born on 18th March, 1910 at Kolkata. In the Swadeshi period his father, Sree Anadiprasanna Ghosh had joined the movement to boycott the foreign goods and circulate the swadeshi cloths and later on involved in the Gandhian Non-violence Satyagraha Movements too. Without going to any government services his father chooses to work independently as the purchase officer in the Bengal Chemicals of Acharya Prafulla Chandra Ray. Moumachi's uncle had joined the 49th Bengal Army but further had been devoted to serve the motherland. [Homeray and Bardhan \(1985\)](#) So, his whole family had a great influence of nationalism which had inspired Moumachi from his very childhood. Moumachi had joined the Anushilan Samiti, established by P.N. Mitra, through the influence of revolutionary Rebati Barman. He had been arrested at his 12 years of age for the revolutionary activities too. [Homeray and Bardhan \(1985\)](#) He was a versatile genius. He had a very successful carrier as a litterateur, wrote more or less 140 books and had rewarded with the National Award for his book 'Chenga Benga' in 1953. He had represented India in the World Youth Festival at Bucharest (1953).



Sree Bimal Ghosh (Moumachi)
(1910 - 1984)

Initially he joined an English newspaper, 'Advance' in the department of printing and advertisement but later on he had become a part of the Anandabazar Patrika. In this news daily he inaugurated the India's first weekly page for children, Anandamela on 15th April, 1940. It was not merely a page which only published the intrinsic compositions of children after a while it had become a main nexus between Moumachi and all children from across the country.

The period of 40^s had its own historical ardent features and we can visualise its reflections though the outbreak of Second World War and the approaches of Indian people who were rejuvenating the concept of nationalism and had come at the extremity of freedom struggle. In this stage of great turmoil Moumachi had disclosed the real motive behind the construction of Manimela in the 43rd publication of Anandamela and officially declared the plan on 17th February, 1941. [Homeray and Bardhan \(1985\)](#) Manimela was the biggest contribution of his efficacious life which signifies his unprecedented ideology and energy to invent an organisation. He thought when the youth is able to learn how and why to stay together and started to care for all the country people, only than this sense will have changed its slough into nationalism and it has become the beginning of the emotional bonding between a nation and its youth. The youth will be the main working force of this institution where they will earn their physical and mental development through constructive works and keeping a safe distance from communalism. Having realize the fruition of national and social welfare they have make themselves capable enough to mobilize the countrymen and can go ahead towards the journey of becoming a good citizen by this organization. Manimela is ambitious to protect the young minds from the confusions and despondency of political inconstancy and delirium. Moreover, literary education system can make a person economically efficient but cannot transfer the knowledge of becoming an Indian. To set free from the clutch of the British the nationalist leaders were essential likewise after the independence the future country will still require the eligible persons. It is not intending to produce any political leadership rather it wants to convert every child into an eligible citizen of Independent India with the consciousness of socialisation and nationalism and anyone from them with intrinsic proficiency can be a part of country's administrative system. But the duty of national welfare and sense of nationalism are not restricted around the leaders, a nation will only be radiant when nationalism will shine in its every citizen. Visualizing the extension of substantial education of earning self-dependence and esteem by the endeavour of natural nationalism and practical work experiences through Manimela, the notorious persons like Rabindranath Tagor, Mahatma Gandhiji, Abanindranath Tegore and eminent like Tarasankar Bandopadhyaya, Pramathanath Bishi, Dakhshinaranjan Mitra Majumdar, Indira Gandhi, Bidhan Chandra Roy (Chief Minister of West Bengal), R.R Divakar (C.M of Bihar), Gobind Ballav Panth (C.M of UP), Harekrushna Mahatab (C.M of Oridsha), Sk. Mohammad Abbulah (Kashmir Premier), K.M Karriayappa (Commander-in-chief, India) and Mahammad Habibullah Bahar (Home Minister of East Pakisthan) undoubtedly bestowed their blessings and greetings on Manimela. On 23rd June, 1941, 21 Manimelas at undivided Bengal and by 20th Oct, 30 more Manimela at the rest of the country had emerged. By the time of 1963 the number had exceeded to 111 at Bengal whose Satyendra (Howrah), Entally and Lakepalli (Kolkata), Rani Bhabani (Burdwan), Karmamandir (Purulia), Kohinoor (Nadia), Shuktaara (24 Pargana), Utpal (Midnapore), Bharkul (West Dinajpur), Binapani (Murshidabad), Uttrayan (Jalpaiguri), Shreeniketan (Birbhum) and Sarada (Durgapur) were highly mentionable.

List of Manimelas Outside the Bengal Sarkar (1963)

Mani mela	Place
Parel, Pershi Colony, Roopchaya	Bombay
Bishwajeet	Jamshedpur
Augrani	Ranchi
Ashok, Dultongang, Gaya School, Parvat	Bihar
Rampur, Shatadal	Munger
Tushar, Udayan (2)	Patna
Nagpur, Sitabuldi	Nagpur
Milanayatan	Gorakhpur
jabbalpur	Jabalpur

Manimela was Indian's first and foremost registered National Child Welfare Agency. It was completely an apolitical organisation and children of all nationalities can have the privilege to attend it. Returning from school the children will enjoy their afternoon here. The only thing which is confoundedly essential for it is a huge play ground with some basis residential infrastructure. Now Gandhiji had declared that Quiet India Movement in 1942. While the British Government had involved its entire energy to stifle the enthusiasm of nationalism and made the most strategic masterstroke by arresting the national leaders it was become quite transparent that we were moving towards the most anticipated desired 'Independence' but the circumstances were not so static, secure and peaceable. But Manimela had made its constructive practices be immune by helping the poor with the handful charity, accumulating money through encashing the artistic handicrafts for study materials of the impoverished students, providing drinking water railway stations in summer and also helping the jeopardy people who had returned from Burma. And by the time of 1943, 15th March we can see that 100 of Manimelas had continued their spontaneous approaches in silence. Hence an apex body or central organ had formed to regulate and organize all constituted branch units. Inconsequence All India Manimela Mahakendra had come into existence through a conference of all crews and Madhyamanies on 5th January, 1947 at Srerampore. And for the first time a constitution and rule book had been introduced which suggested all the specific norms to conduct and navigate the institution.

There are different units of members who actually governed the administrative procedure of each Manimela. Such as – Madhyamani who take an adjuration that – “Taking Oath on my Nation, Nationality and Religion I will wholeheartedly practice my responsibility which I have get from this Child Welfare Association as Madhyamani. I will always implement my neutral adjudication without being partial to any of Sanghamanies. The junior or senior members, Hindu, Muslim, Jain, Christian and the people from other religions all are equal and have the same importance to me and I will understand and maintain the norms and rules of Manimela rigorously. I will be honestly dedicating enough to be physically, mentally and characteristically salubrious, pure and industrious at my own and also be helpful to the Sanghamies in this case.” [Mnimela Mhakendra \(n.d.\)](#) All the dimensions of the aforesaid oath have simply leads us to the idea that Manimela is really pioneering the youth to strengthen the basis of Indian nationalism and nothing else. Every participant under sixteen years of age called Sanghamani. The unit of Sanghasahayak cannot be directly engaged in active politics, have to follow the norms and regulations; maintain the dignity of the institution; initiate child-youth welfare constructive programmes with reverence. Now the efficient and experienced persons among Sanghasahayak (Not exceeding 5 persons) can be

nominated as departmental administrator called Augrani (Pioneer) to operate the departments of sports, crafts, delight, organisation, publicity, social welfare, excursion and accounts. Manirakhsak or Manirakhshika as honorary executants will have to take care of administrative proceedings, be alert in maintaining the regulations among the young members and make sure that their minds, interest, esteem, reputation and principle should be stay out of any political influence and preserving the entire property of Manimela. Most importantly all the responsibilities of these units are fostering the robustness, organic power and hard work as the phalanx of nationalism. There are different Khandyadal or Chakra (unit) where the chakranayak or Chakranayika will take notice about the attendance, hygiene and discipline of each Sanghamani. A Working Committee (11 Members) for taking care of daily activities and Executive Committee (9 members) for dealing with programmatic implementation, festivals, budget, economic endorsement and exigent proposals are also activated and reconstruct every year. Now there is a Guardian Council where the parents of all Sanghamies can be admitted as the members and have the privilege to comprehend any wishers, child compassionate persons from their locality as the members of the council. So clearly younger and elder both sections of the society are equally involved in the procedure through the administrative councils and in spite of being different organs of a same institution they are following same principals. Therefore, Manimela is creating such an atmosphere where every strata of the society will entangled with each other not only on the aspect of their working process but also make a successful effectuation of the actual motto of Manimela in their minds. It has its own proper dress code for special occasions and its uniformity represents the coherence in social equipoise. According to the proposal taken up by the Special Flag Association in 4th annual conference of 1948, Manimela has inaugurated a flag of its own. The green colour emblemizes the vital esprit of young; white represents the sanctity; equality and alliance. A blue coloured gem at the centre of the flag represents magnanimity. The words Manimela and Gyan, Seva, Karma are scripted in Sanskrit on the flag. Each Manimela will have to follow the flag hoisting process daily and in the case of national condoles day the flag will be kept half-mast and the fact has evolved a great connection to the nationalism.



Every daily session has started with a recitation of a prayer in chorus, “we are independent nationality of independent Nation. Our body, mind, and character will become vigorous and healthy by a new strength. Our psyche should be free from the blemish of meanness, ignominy, selfishness, faction, and communalism. The excellent inspiration and great power of creating a new life, society, education

system should be raised in the young from each nationality each family of this country. We would like to get the seat of respect and fondness at the world youth assembly - we deserve that we wish - as well as be capable of it." To end the session they have reciting, "There is no end of our work, we will progress day by day. We will stay together with each other till the end of the life and make the world a fair of joy and peace. Concluding the outer works we are returning to our homes now, but still continuing the work there also. We will be helpful level best to our parents, siblings, relatives and friends in every work. We will gather at 'Manimela' whenever we have got opportunity. We will be bright and firm like a Gem". [Mnimela Mhakendra \(n.d.\)](#) So every young member is identified with the gem or 'Mani' as the future of the nation. And there are 12 obligating provisions, 'Mani' will be beliefs harbour; 'Mani' would like to have adherence; 'Mani' will provide hundreds of services; 'Mani' will be humble; 'Mani' will have endless grace; 'Mani' will be owe forever; 'Mani' makes the mind happy; 'Mani' is not thoughtless; 'Mani' remains elegant; 'Mani' keeps courage-energy; 'Mani' have respect-veneration. There are four more promises which they have to follow forever, "(I). I will be assiduous evermore for the authentic progress of my motherland as an ideal Indian citizen; (II). Be dauntlessly truthful forever; (III). Always ready to help the others and (IV). Always abide the words of elders and regulations of Manimela." [Homeray and Bardhan \(1985\)](#) More ever the whole concept of taking each oath has clearly reflected that the actual ambition of it is to create a bond between young and their motherland through the bridge of nationalism. Manimela has an explicit branch of programmes through the years, there is a front called Manimukur which published the intrinsic compositions of children. It has simultaneously given an opportunity to the young for describing their thoughts in their work, supplemented the publicity of juvenile literature and preventing the society from the harmful unwanted effects of unseemly literature. Manimela has also arranged the facilities of drawing, designing, sculpturing, refuting cotton, embroidery, making artistic handicrafts with leather and pottery, scientific practical experiments etc, all have successfully developed the creativity among children and they can have stay free from the cheap productivity and fleshpots which are responsible for the characteristic weakness.

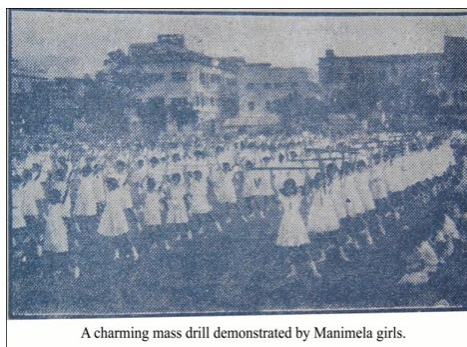
The construction of a personal garden called Manikanan through proper afforestation and helping the agriculturists in their cultivation and harvesting time will encourage the interest of the young towards nature and can make them feel the cordial endearment to the comparatively poor people of the nation. Regular exercise, sports, swimming, parade, 'Bratachari' (introduce by Shree Gurusaday Dutt, 1930), folk dancing and processions all the physical activities have led them towards a healthy and sound body.



Manimela children get absorbed in scientific hobbies.



Members of Palli Manimela taking lessons in Bratachari.



A charming mass drill demonstrated by Manimela girls.



A group of Manimela children from Orissa displaying Paik-Dance, a popular folk dance at the All-India Children's Fair, 1956

Respectfully celebrating the birthday of great leaders and typifications, following their aphorism and giving condolence at their death day can strongly help the young to get familiar with the nation and to be augmented with the spells of nationalism.



Corner of a crafts exhibition organised by Manimela. Creative activities are educative and entertaining as well.



The All-India Manimela Festival (1956) being inaugurated. The young marchers are carrying portraits of our great patriots.

Showing respect to each other's religion; lifestyle; social traditions, following the track of social harmony sincerely and stay away from the caste system; untouchability and prejudices are the significant steps making them closer with a bond of brotherhood and social adjustment. For the reformation and prosperity of own locality the young of Manimela can involve in maintaining the hygiene of water reservoirs, sewers; eradicating garbage; constructing and preserving accessible pathways, culverts; helping the woebegone irrespective of their caste and greed in the case of natural or social calamity like flood, murrain, affray and riots. This will increase the mental power to act together for the locality forgetting the barriers of caste system. To be acquainted with their own locality the Sanghamanies will try to record his or her own family history and a document which consist the map, location, population, noteworthy issues and the complaints of neighbourhood. On the other hand, an excursion to country's different museums, zoo or historical places will also introduce them with their own motherland. The regular practice of patriotic dance, recitation, acting and national anthem in every session of Manimela has nourished the sense of nationalism in young minds. Each Manimela will have to publish a weekly wall magazine called Manimanjusha where the working experiences, description of meetings, issues related to child welfare and the pros and cons of Sanghamanies have mentioned. The quarterly magazine as Manir Khani and a bulletin as Manibarta can also be published to appreciate the intrinsic compositions of Sanghamanies. Manimela has arranged an annual all India conference and training camp since 1945 at several places of the country. As according to my concern some of them are most important for their extra ordinary linkage towards nationalism:

Conference	Time	Place	Presence of Dignitaries	Significance and Achievements
Third All India Annual	15 th -18 th May, 1947	Ballygang Singhi Park, Kolkata.	Dr. Harendra Kumar Mukharjee (Joint-President, Assembly), Priyaranjan Sen, Tarunshankar Gupta, Indrani Sen.	Neglecting the complete period of turmoil resulting from partition related communal riots this had occurred at the centre of Kolkata and perpetuated its impact.
Forth All India Annual	27 th -31 st May, 1948	Presidency College Ground, Kolkata.	Acharya J.B.Kripaiani, Dr. Prafulla Chandra Ghosh.	Chromatic presence of representatives from the East Pakistan and all across the India. The National Flag of both the nations had hoisted at the inauguration day and all participants had shown respect cordially to it.
Sixth All India Annual	22 nd -25 th December, 1950	Lady Brabowrn College Ground, Kolkata.	Sk. Abdullah (Sher-i-kashmir), Profullya Chandra Sen. Dr. Kailashnath Katjoo (Governor, West Bengal), Dr. Bidhan Chandra Ray (C.M, West Bengal), Dr. Sunitee Kumar Chatterjee.	The initiative of Mani-Nagar had been introduced where children had conducting, preserving everything and dictating social securitisation at their own. Open-air performance of 'Lakhmanar Shaklishel', written by Sukumar Sen had exteriorized the idea of real social welfare

2. CONCLUSION

Moving forward to the end of the discussion undoubtedly it has been proven that the relationship between Nationalism and Manimela is impenetrable. First instance has clarified it when Jayprakash Narayan had addressed the young of Manimela as only the 'Indian' and praised them for the idea of neglecting the narrowness of provincialism and communalism in Bihar Regional Manimela Conference (October, 1947). [Homeray and Bardhan \(1985\)](#) In second instance Manimela's achievement has been expressed when Miss Beti Betas (Organiser, 4-H club, America) had been curious about the construction of Manimela then her guide had expressed wonderment about it and accepted that it has only be possible in India to create such an organisation through love and affection without any continuous financial support in conversations with Utpal Homeray (Kendramani). [Homeray and Bardhan \(1985\)](#) Whatever reassurances Monimela has given as a future artisan of nationalism that have fulfilled in real world through its successful implementation of constructive programmes. But after a while the extension of it has been obstructed by various complexities. Apparently, it has become a victim in the continuous smouldering exhalation of subculture, cheap entertainment, location crisis and changing cogitation. Children are like the fundamental substance for Manimela where now they have been confined to the bookish knowledge. Moreover, the concept of nationalism and dictums of our nationalist leaders all are captivated in the pages of text books. Now according to the familial decision children have perusing their childhood either at pre-schools or any specifically separated academies as students for extracurricular activities by depositing a huge amount as fee. Sometimes their parents will do present there either to take them back home or

to spent time with other parents in gossiping. Now it is as much as like the physical fitness is following the gym and dieting culture while entertainment means club culture or social networking for the youth. So, these places have become in such a confluence which are area only open for those who belong from a financially secured background and not for them who are not economically sufficient enough and still struggling to secure their financial goal. Therefore, the children have started to forget their inward concatenates with the nation, nature, society, family and even with their own by the extra pressure of extracurricular activities. In those fragmented academies the focus has driven to the blind imitation, no spontaneousness will be entertained. However, Moumachi was willing to create a joyful atmosphere by gathering all these activities in a one place where all the children will make them comfortable to be learned and to make learned as well. Therefore, according to applicability Mnimela is needed more efficiently than before. By controlling the contemporary crucial situation of thought process, it will tranquilize as well as ingrained the feeling of nationalism and supplemented the flawless necklace of Nationalism for our motherland.

CONFLICT OF INTERESTS

None.

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None.

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